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THE  
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION  
OF THE

American Society  
FOR MELIORATING THE CONDITION OF THE JEWS.

נחמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

VOL. III.—No. 1.]

JULY, 1846.

[NEW SERIES.]

For the Jewish Chronicle.

MATT. I. 16.

No. III.

HAD it been prophesied of Messiah, the great prince of the Davidic covenant, that he should be a mere temporal sovereign, like David or Solomon—only mightier and more glorious—having a right under the covenant, by descent, to a mere earthly crown, and throne, and kingdom, the reader, I presume, would readily assent to the conclusions of the foregoing essays. Perhaps, however, even on this supposition, he would be disposed to ask, how he could receive the right to the crown by descent from Joseph, while Joseph lived; and if he could not, where is the evidence that Joseph died before our Lord suffered? But the supposition itself is the modern Jewish conception of Messiah, and falls infinitely below his true character, and the dignity of his office. To be persuaded of this, we need only to read Phil. ii. 6–11. Nay, Matthew himself, in this very chapter (vv. 20–23,) puts a negative on the supposition. The Lord Jesus not only claimed, but possessed and exercised, divine attributes; and it seems repugnant to the

dignity of his person and office, to become the recipient of such a right; and much more so, that he should condescend to exercise it. These, and the like considerations, may incline the reader to doubt whether the intention of the table is such as has been supposed. Or if he admits that the Evangelist had in view a crown and throne and kingdom *at all*, it must have been a spiritual kingdom, throne and crown, not on earth, but in the heavens: and in the same sense he may be inclined to interpret the words of the angel to Mary, in Luke i. 32, 33.—I have stated an objection: it will serve to introduce the observations I wish to make on the 16th verse of this chapter.

It does not appear when Joseph died. It is probable that his life was prolonged until near the beginning of our Lord's public ministry, and perhaps until after the beginning of that of John the Baptist. He was certainly alive twelve years after the birth of Christ, (Luke ii. 41, 42,) and from an expression in Luke ii. 51, we may infer that he lived until the Lord Jesus attained the age of manhood. He is repeatedly spoken of in the gospels, as one who had long been

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A

dead would not be. But from John xix. 26, 27, we may infer that he was not alive at the time of our Lord's passion; and from the fact, that he is not named in Matt. xiii. 55, while Mary is; and that he is not referred to in Matt. xii. 46, 48, nor elsewhere, as being in company with the Lord Jesus, or as attending on his ministry, while his mother and brethren are, we may also infer, with some probability, that he had departed this life before his ministry commenced. It may be added, that the form of expression in John i. 45, and vi. 42, does not necessarily imply, that Joseph was at the time a living person. Were it not, however, that this question is presented in the form of an objection, I would say that the apparent necessity of his death for the transmission of the covenant, or the right of the crown, by descent, is strong—not to say, conclusive—evidence, that he died at some time, although probably a short time, before the imprisonment of John the Baptist, which was the point of division between John's ministry, and that of our Lord. (Matt. iv. 12, 17.) I do not rely, however, chiefly upon this answer; for the time of the death of Joseph is not recorded, and if the fact were important to the purpose of the Evangelist, he must have assumed it as well known. The following answer will, I trust, be deemed more satisfactory.

In Jer. xxii. 30, we have the following: "Write ye this man childless"—עִירִי *deprived*, it should be rendered; that is, deprived of the kingdom, as the following clause of the verse shows—"for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." This was said of Jechonias, mentioned in Matt. i. 11, 12. If the word be rendered *childless*, as it is in our translation, it is not easy to see, how he can be reckoned a progenitor of Joseph. The meaning of the prophesy is shown by the events which soon followed, (2 Chron. xxxvi.) The time for divine judgments had come to the tribe of Judah and the house of David. The carrying away to

Babylon occurred in his day, and the line of David was from thenceforth, for the most part, *deprived* of the throne. In this connection, we should read Ezek. xxi. 25-27; "And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end; Thus saith the Lord God, Remove the diadem, and take off the crown, &c. I will overturn, overturn, overturn it, and it shall be no more, until he come, whose right it is, and I will give it *him*." This was said of Zedekiah, mentioned in 2 Chron. xxxvi. 11, who reigned a little while after Jehoiachin or Jechonias. Here, then, an *interregnum* is declared, of undefined duration, and Joseph, as one of the seed of Jechonias, could have no right to the crown against this divine decree. Several centuries had elapsed, since the decree was pronounced by the prophet. In the providence of God other rulers had obtained dominion for a time, over the land, and the people, and in the time of Joseph the iron power of Rome was predominant. Joseph had no power to vindicate his right, even if the divine purpose had not been in his way. Even the nation itself could not have made him their king and maintained him on the throne, had they been inclined to do so. They expected, in fact, no deliverance, until the great king of the covenant should appear.

Another thing is to be observed:—Although the crown was hereditary in the family of David, it did not descend according to the law of primogeniture. Even the first demise of the crown was not according to that law; for Solomon was not the eldest son of David. But to make this matter clear, we must go back to the origin of the Hebrew Commonwealth. Previously to the time of Samuel, the Lord Jehovah—the same great Being who became incarnate in Jesus of Nazareth—was the only king of Israel. But Moses, their first lawgiver, foresaw there would be a change, in the exterior form of their government, (Deut. xxviii. 36,) to a monarchy hereditary in one fam-



ily; (Deut. xvii. 14-20.) The time came, when Samuel judged Israel; (1 Sam. viii. 5-7.) In directing Samuel to comply with the demand of the people to make them a king, the Lord said; "they have not rejected *thee*, but *me*"—the same thing which the Jews afterwards did, when they rejected the Lord Jesus, the difference being this, merely; that in the former, all Israel rejected Jehovah, as an invisible king—in the latter, the Jews rejected him incarnate, and come to them in a visible human form. But the government did not cease to be theocratical, at the introduction of the monarchy, as some writers pretend; for instead of casting off Israel for that sin, and accounting them no longer his chosen people above all others, (Ex. xix. 5,) he bid the prophet to give them what they desired; and when after forty years he rejected Saul, he did not restore the government to its former state, but of his own accord, and without a fresh demand of the people—or as the prophet expresses it, כלבבו *after his own heart*, (1 Sam. xiii. 14)—continued the monarchy; and not only this, he graciously condescended to annex, by an immutable covenant, to the throne and to the race of the king thus chosen, all the glorious things contained in the covenant with Abraham. It is the immutability of this covenant which makes sure the mercies of David. (Isaiah lv. 3; Acts xiii. 34; 2 Sam. xxiii. 5,) and is one of the things that distinguishes them from the mercies promised to Adam, Gen. ii. 17—to Saul, and to Jeroboam the son of Nebat (1 Kings xi. 38; 1 Sam. xv. 28.) The form of their government was again changed repeatedly afterwards, during the captivity and after the return from Babylon. Still the theocracy continued; God sent them prophets during the captivity, and after the return. John the Baptist was a man sent from God to them, (John i. 6.) The Lord Jesus Christ was himself also a minister of the circumcision, (Rom. xv. 8;) so that from the Exodus of Egypt, till the rejection of the Lord Jesus, the government

over those of the race of Abraham, who dwelt in the land of Israel, was Thearchy or Theocracy. But when this preserved remnant of Judah rejected their king Jehovah the second time in the person of the Lord Jesus, then an *interregnum*—if I may so say—occurred in the theocracy also; for then he withdrew his special government and care over them—abandoned them to their enemies, as before he had abandoned the ten tribes of Israel, (Hos. iii. 4)—doomed their temple to destruction, their city and their land to desolation, and themselves to dispersion among the Gentiles till the times of the Gentiles should be fulfilled, (Luke xxi. 24; Matt. xxiii. 39; Rom. xi. 25, 26.) Whereas I may add, if the people had received him, not only would all these evils have been prevented, but the *interregnum of the crown* would have ceased—the rights of it being resumed in the person of Jehovah Jesus, and, besides this, a more glorious dispensation of theocracy would have been introduced and established, not only over those who were then in the land, but over the whole race, gathered and restored to their own borders. Here, then, we see another exemplification of the benignity and severity of the divine character. The sin of the first rejection God does not punish, but makes it subservient to all the great and glorious purposes of redemption. The sin of the second rejection he visits with dreadful judgments on the Jews, while he prolongs the captivity of the other tribes; but, on the other hand, he makes that also subservient to his purposes of mercy to the Gentiles, (Rom. xi. 30-36,) and of redemption to the world, (Rom. viii. 19, 23; 1 John iii. 2, (see the original Greek.)

I may now observe, with reference chiefly to the other branch of the objection stated at the beginning of this article, that previously to the first rejection of the Lord Jehovah by Israel, his reign over them was *personal* and *immediate*, in the *full* and *proper* sense of these words, notwithstanding he was himself *invisible*,

and made use of prophets and judges in the administration of his government. And, during the sway of the Davidic race, the reign of Jehovah was personal and immediate also; for the king was but his minister. Indeed, during this period he gave very evident and glorious tokens of his presence and sway over the people, as their Supreme King. Had the Jews received him when he came to them incarnate, according to the law of the covenant with David, his reign over them would have continued to be personal and immediate, in the same literal sense, but with far more glorious symbols of his presence among them. We have seen already that when the kings of the covenant were dethroned and made captives, the glory of the temple and of the land in a great degree departed; but as his reception by the people as their king would have insured the rebuilding of the fallen tabernacle of David, (Acts xv. 16; Amos ix. 11, 12,) so it would have insured even an increase of glory, consequent upon the greater glory of the king, (Matt. xii. 42; v. 35.) Yet his reign, though really and truly personal and immediate, we are not obliged to suppose would have been personal in the sense understood by many persons, *namely*, in the sense of a visible converse and continued visible presence at all times on earth, in the human bodily form he had assumed: "for his kingdom ever hath been a *regnum colorum*—a kingdom, whose high throne and kingly residence are the heavens." The body he had assumed for the fulfilment of the covenant with David, was but the tabernacle of his presence for the time being, in which his divine glory was concealed during the dispensation of his personal ministry, which was also the period of the nation's most momentous trial, or, as our Lord calls it, the time of their visitation; (Luke xix. 44.) This tabernacle of humility (Phil. iii. 21,) suitable for human converse with feeble, dying men, he changed at the resurrection of it, (when the time of the nation's trial was over, and

the day of their visitation past,) to a form of infinite glory, (Rev. i. 12, 17; Phil. iii. 21,) and we have no reason to suppose he would have continued in one of inferior glory, if the nation had received him; for, by the covenant with David, the theocracy was connected with the visible and earthly throne of that king, although designed from the first to be kept distinct from it, until all rights of government, human and divine, should meet and blend in the person of Messiah. But in Messiah's person the earthly throne and kingdom of David were to become heavenly and divine, by reason of the divine glory and dignity of the heir. Nor was the dominion of the earthly throne, after Messiah should succeed to it, to be confined, as it had been previously, to the land of the covenant. From that time, it was to become a conquering throne. It was to subdue, and for ever to hold as its dependencies, all the kingdoms of the world. The glory of it also was to cover the world, and the blessings of it to be enjoyed by all people. (Dan. ii. 44; vii. 14.) Its mighty power was to put an end to all wars of aggression, or of defence, among the nations, and peace and righteousness on earth were to be as enduring as the covenant with David, (Jer. xxxiii. 20, 21.)

The union of the divine to the human nature, in the person of the Lord Jesus, and this perfect union in his person of the theocracy also to the earthly throne and kingdom of David, was a mystery to the Jews, although there is no doubt that David himself perceived it. To prove this, it would be sufficient to quote Ps. cxxxii. 11; 2 Sam. xxiii. 5; and Acts ii. 30. But I prefer rather to call the attention of the reader to David's words on the occasion of the message of God to him by the prophet Nathan, recorded in 1 Chron. xvii. 17, and 2 Sam. vii. 19. According to Dr. Kennicott and Bishop Horsely, neither of these passages is sufficiently, or even correctly, rendered in our common English version. The words of our version are; "And is

this the manner of man, O Lord God!" 2 Sam. vii. 19—and in the parallel place; "and hast regarded me according to the estate of a man of high degree, O Lord God." The word *תָּוָר* rendered *estate* (in 1 Chron.) and *תֹּוֹרָה* rendered *manner*, (in 2 Sam.) are in fact the same word; the former being masculine, the latter feminine. (See Venema Hist. Eccles. vol. I., p. 488.) According to these critics, it is a mistake to suppose, as some do, that the latter is derived from the root *יָרָה*. Both words, according to Calasio, (see *Concordance ad voc.* *תָּוָר*.) signify *dispositio, conditio, modus, forma*. The word *הַמֵּעֵלָה* in 1 Chron. xvii. 17, signifies *hereafter* in respect to time, and *from above*, in respect to place. St. Paul alludes to this place, and indeed to this word, in Rom. v. 14 in the former sense,\* and in the latter sense, in 1 Cor. xv. 47, combining in effect both senses. The word *הָאָדָם* rendered *man*, and a *man*, should be translated *the Adam*, meaning the second Adam, or the Lord from heaven; as Paul explains it. According to these critics, then, the passage in 1 Chron. xvii. 17 should be expressed somewhat in this way: "And thou hast had regard to me, in respect to the arrangement about"—or in respect to the order or rank of—"the Adam that is future"—or the Adam from above. The expression in 2 Sam. vii. 19 is less precise. It is rather an exclamation of wonder at God's great condescension and favor to him, than a categorical statement. "And this, the arrangement about the Adam! O Lord Jehovah!"

If this be the sense of these expressions, it is plain, that David not only understood the prophet's message to relate to the Messiah, but that he had at least some apprehension of the proposed union of the divine and human natures in his

person, and of the exaltation of the latter nature, together with the throne and kingdom the Messiah should inherit from him, to a divine glory. That David was enabled to apprehend fully *all* the glorious results of the covenant made with him, is more than is necessary to affirm. If he understood the simple fact of the purposed union at all, and thus expressed his sense of it, we need inquire no further.

Let us then, assume that he did. It will follow, that although the reign of the Lord Jesus, if he had been received by the people, would have been personal, (as it must have been, if his reign was to be under the covenant, and in execution of the rights, transmitted to him by descent from David,) yet it is by no means necessary to suppose it would have been comparable, in its outward form, to the visible reign of a mere earthly, mortal king, like that of Solomon; except in this, that it would have been personal in as real, literal, and true a sense, as Solomon's was. The reason has in substance already been given. His reign would have been the establishment of a *new economy* of the theocracy *under* the covenant, *in union* with the earthly throne and kingdom, and of course the reign of Messiah, (though really and truly personal,) would have been also theocratic, and consequently it must have been of far greater outward glory than the reign of any of the preceding kings, while the theocracy was paramount or *above* the throne, and separate from it.

These observations, will, I trust, vindicate the suggested interpretation of the table from the objections stated at the beginning of this essay. It would be easy greatly to enlarge them, and by doing so the thoughts might be more clearly expressed; but as my object is to suggest hints for the interpretation of the Evangelist, not to propound or discuss a prophetic theory, I have endeavored to compress what I wished to say within narrow limits. Yet there is one observation more, which I hope the reader

\* And I may here add, that the words *τον μελλοντος*, in Rom. v. 14, should not be rendered *was* to come—though that is true—but *is* to come; for the apostle had respect to the future advent of our Lord.



will indulge; though it is a little digressive.

Many persons expect that the Lord Jesus Christ will yet personally reign on earth; and I doubt not that these persons entertain very different ideas of the reign, which they agree in calling *personal*. It would be foreign to my purpose to discuss their different views, or even to state them. But the idea of some who embrace this opinion may be gathered from what has been said upon the supposition, that the Jews had received the Lord Jesus, at his first coming, with the obedience of faith—a supposition, which, although admissible for the purpose of illustration, is nevertheless incompatible with the entire and deep depravity of the human heart; (Acts ii. 23; Luke xxiv. 26.) They believe, however, that the theocracy has not been *finally* and *for ever* withdrawn from the earth. It has suffered only an interruption, or *interregnum*; as the kingdom had from the time of Jechonias. The duration of this *interregnum* (both of the kingdom and the theocracy) is, however, not revealed, but it will terminate, as they suppose, at the second coming of the great prince of the Davidic covenant. Then, Judah and Israel will be redeemed from their long captivity—the kingdom of David, and the theocracy, will then be re-established over them, in the new, and combined, and glorious form, of which we have before spoken—and Jehovah Jesus, (at the head of his elect people previously gathered to him from the grave,) will reign over them in the fulness of the glory and of the blessings of the covenants. Enough has now been said upon these topics, and I now proceed briefly to apply the matters to the subject of discussion.

Such being the predominating character of the government of the Hebrew commonwealth, and such the mysterious intent of the covenant with David, it was not to be expected that the covenanted crown and kingdom should descend, invariably, according to prescribed rules, as in the case of Gentile mon-

archies. Nor did they so descend. The Lord interposed, as he saw proper. An example of such interposition is the rending of the ten tribes from the family of David, and giving them to Jeroboam the son of Nebat. In this act, the Lord used the ministry of the prophet Ahijah, (1 Kings xi. 29, 32.) Solomon was made king by the command of David, who used the ministry of the prophet Nathan, and acted, no doubt, by divine direction. The cases of Jechonias and Zedekiah have already been mentioned. They are examples of the divine authority in disposing of the crown and kingdom given to David, and in no sense infractions of the intent and spirit of the covenant. In the time of Joseph, the fallen state of the house of David (Acts xv. 16) was, as has been observed, an insuperable bar to the recovery of the throne, without the direct interposition of God; and God had permitted it to fall into this low state, and to continue therein so long, in order that his interposition, whenever made, should be the more manifest—I mean this as one of the reasons. It was not God's purpose to interfere in behalf of Joseph—righteous and excellent as he was, and a true son of David, (Matt. i. 19, 20)—for he was of the seed of Jechonias; (Jer. xxii. 30.) If then Joseph were alive at the beginning of our Lord's public ministry, it is plain, he was no more than the mere recipient of the bare right to the crown, for the purpose of transmission, and, if it was the will of God to interfere in behalf of another during his life, the act of doing so would not be at variance with his former dealings with the race of David. This, the reader will perceive, is a further answer to one of the objections before stated. Either answer, however, I trust, will be considered sufficient. At least this much must be conceded; the actual condition of things was such, as to require a special interposition of God, by the ministry of a prophet, or in some other extraordinary way, to designate the seed, in whom the ancient

rights of the crown should be reinstated.

This consideration opens to us the principal intent, and the general scope of the ministry of John the Baptist, and supplies the connecting thought between Matt. i. 16 and the third chapter; where the mission and ministry of John the Baptist are introduced. To show this connection to the reader, was one of the objects I had in view in making the foregoing observations. John's testimony sets the matter in a clear light, and tends, to some extent, to confirm the reasoning which has led to this conclusion. "This is he, of whom I said, after me cometh a man which is preferred before me . . . . and I knew him not, *but that he should be manifested to Israel*; therefore am I come baptizing with water;" John i. 29, 31. This is not the place to enter into the consideration of John's ministry. It is a large subject, and suggests many interesting topics. The single point now to be noticed is, the connection of the narrative. The Evangelist first shows the descent of the covenant with Abraham from him to David. This covenant is at that point involved or incorporated in, and made a part of another covenant, viz., that with David. He then takes up the covenant with David, and traces its descent to Joseph, and through him to the Lord Jesus. Him he denominates *Christ*. But that was not enough, under the existing circumstances of the nation and the house of David. How could it be known that Jesus was properly called Christ? A designation to the office and dignity was necessary, and, according to the analogy of God's dealings with the nation, *was to be expected*. Else the nation might have inquired—Why Jesus, any more than Joseph or Jacob, or any other of the dethroned race of David, through whom he had traced the descent of the right to the crown? To meet the exigency, and this inquiry, John the Baptist was sent, and it was therefore proper to introduce the ministry of John, in close connection with the table of pedi-

gree. Why it was not introduced *immediately after* the 17th verse of the first chapter—and why the matter of the 2d chapter was introduced *at all*—we shall see by and by. When the whole matter is before us, the method of the Evangelist will appear not only orderly and natural, but very striking.

AZOR.

In our correspondent's last essay, as published in the Chronicle for May, we observed two errors of the press, which it may be well here to correct.—On p. 330, col. 2, 1st line of the paragraph, for "presume," read "*premise*;"—and on same page and column, at the foot, for "person" read "*power*."

## JEW IN CHINA.

OUR readers have probably not forgotten the interesting notices that lately appeared in the Jewish Chronicle, respecting the Jews in China. We have just met with a pleasant confirmation of some of those statements, in a letter from Dr. *D. B. McCartee* of the Presbyterian Mission in that country. It is dated, *Ningpo*, Nov. 1, 1845, and is published in the Missionary Chronicle for May. Says Dr. M. :—

Having lately read a work on the Jews in China, I asked the (Mohamedan) Mufti if he knew any thing of a sect called Zeaou-kin-keaou, or "the sect that cuts out the sin-ew." He at once replied in the affirmative; and remarked that they were very like the Mohammedans, not worshipping idols, believing in one God, not eating swine's flesh, and using a form of prayer before killing any animal for food. He said that there were still Jews in Kae-fung-foo, in Honan province, and that the Synagogue there, erected

many years ago, was still in existence.

## PROVIDENCE LADIES' JEWS' SOCIETY.

THE following document has been forwarded to us by the Ladies of the above Society, and we have now very great pleasure in complying with their request for its publication.

### Annual Meeting and Report.

The Providence Ladies' Jews' Society held their annual meeting on Tuesday, May 12th. It was attended by an unusually large audience, who listened with much interest to an address from the Rev. Dr. J. P. Cleaveland, upon the importance of the conversion of the Jew to Christianity. The following report was presented by the Secretary:—

The humble and limited sphere, in which the Providence Ladies' Jews' Society is called to exercise its influence, affords little or no material for the construction of an annual report. When we have stated that its monthly meetings for prayer have been attended by an increased number, with deepening interest, we have no other topic as the basis of a thought for a report. Being destitute, therefore, of any interesting statistics as regards our own operations, we would endeavor to gain from the many sources open to us, such facts and motives as will animate us in the interesting cause the Society designs to promote. In pursuing our investigations for the purpose of becoming more intelligently acquainted with it, we have been guided by two questions,—Why should we be interested in the conversion of the Jew? and what encouragement have we to use our exertions to forward such an object? With many others we had indulged

ourselves in apathy upon this subject, because of an impression which the wonderful providence of God towards this people is well calculated to excite. We had sighed over the desolations of the once verdant, fruitful Canaan—in pensive thought, we had viewed her vine-clad hills and luxuriant vales, listened to the murmur of her thrice divided Jordan, stood by the border of peaceful Gennesareth, gazed in sadness at the once temple-crowned Moriah, and cross-crowned Calvary. Over all seemed to have been written—Mene, Mene. We seemed from mountain, hill and vale, to read the fulfilment of the frenzied imprecation, Let his blood be on us, and on our children. We have felt that the hand of God was upon this devoted nation, and feared that we should spend our sympathy and money in opposition to the current of divine providence; that we must wait until there were definite indications that the time of their redemption had drawn nigh. But we have been led to pause and ask ourselves, if this opinion was sustained by scripture. Did the apostles thus reason? Did they, after their divine Master had been despised, rejected, crucified by them, withhold from them the gospel message? Did they, while the hands of this guilty people were still stained with the blood of the Innocent One, turn from them, exclaiming—"They are joined to their idols, let them alone?" Let the greatest of them all answer—"My heart's desire, and prayer to God for Israel is, that they may be saved. I say then, hath God cast away his people? God forbid; for I also am an Israelite, of the seed of Abraham. God hath not cast away his people which he foreknew." Surely, then, if the apostles could thus reason and feel towards that generation, who had been the *direct agents* of the *crowning crime* of their nation's guilt, we need not scruple, that we shall be attempting to thwart the divine purposes, by any Christian effort we



can make for those who are eighteen centuries removed from it. God crowned their efforts with the Pentecostal blessing of three thousand converts. His love for Israel changeth not; maternal love may fail, but His changeth not.

The faith of many in the Jewish cause has been weak, because of the apparently unsuccessful results which have accompanied the exertions made in its behalf. Unfortunately for this cause, it appears not to have been controlled by that efficient, energetic mind, that its great objects demanded. It has been encumbered by speculations and vagaries, which have lessened its importance in the eyes of the more practical, by giving to it a seemingly visionary character.

We are happy to testify our belief in the present improved management of this cause in this country. It seems now to have assumed that regulated, methodical, practical direction, which we trust will not fail to be attended by the divine blessing. It is eminently a work of faith—faith in the promises of God. Those who would realize its true spirit, must be earnest students of the scriptures. Its magnitude is apparent, when we consider what must be the effects of eighteen hundred years of blighting unbelief, and the withering influence of unparalleled oppression and affliction. One of the greatest obstacles to the success of European efforts in the Jewish cause, is the deep-rooted prejudice, which the persecuting, debasing measures *every one* of its kingdoms has devised towards this unfortunate people, has caused to exist in the Jewish mind. They attribute all the calamities which have befallen them in Christian countries to the *doctrines* and commands of Christ. How then can we wonder that they should detest the very name of Christianity—if they judge of its merits by the effects which they suppose it to have produced?

Would Christianity appear lovely to us, if it came to us in the instru-

ments of torture which crowd the inquisitorial dungeon? Could we have loved Christ, if we had been taught that an Alexander VI. was his vice-gerent—his antitype? Thus has Christianity come to the European Jew. Can we wonder that, supposing their prophecies, so long trusted, to be false, they should turn rather to cold infidelity, than to that gospel which they consider the cause of all their woes.

How peculiarly does America seem adapted to lead in efforts for the restoration of Israel. She, alone of all the nations upon whom the light of Christianity has dawned, has been preserved from lifting up her hands against the chosen seed. On her free shores, the persecuted, abased son of Israel, has tasted of happiness which no other clime allowed him. Here has he walked erect amid his fellow-men, nor feared at every step to quail beneath the gaze of withering contempt and blighting scorn. Here has he, with noble pride, called himself a Jew, without fear that the sound would fall on ears to which that name would be but a synonym for *dog*. Far otherwise does his national title sound in our ears; to us it is clothed with sacred associations.

With what *peculiar grace*, then, may Christian America extend her elevating aid to bond-stricken, outcast Israel. How can she more nobly manifest her gratitude for her high spiritual elevation; for her ample power to protect, relieve, ennoble every human sufferer, by endowing them with her sacred birthright—"Freedom to worship God."

Notwithstanding the adverse circumstances which have surrounded this interesting people, the promises of God appear to be moving on to their fulfilment. We would gather up for our encouragement the omens of good, which are to be derived from the testimony of converted Jews, occupying various locations. One of these indications is the fact, which they testify to, that

the *Jewish mind is open to ARGUMENT*. Not many years since they could not be induced to listen to the slightest allusion to Christianity. It certainly is no small point gained, that they are now accessible to the power of argument. *They have also abated much in their deep aversion towards those of their number, who become the followers of the hated Nazarene.* Once there were no terms too strong for them to use to express their abhorrence and contempt. Mr. Calman, a distinguished Jewish convert, says, in remarking upon this change in the Jewish mind: "I scarcely ever heard from their lips the reproachful name of *renegade*, which, not many years since, would have been my only epithet among them." Another auspicious sign, says a recent letter writer, is the interest which the more elevated Jewish mind is beginning to manifest in the pursuit of liberal and scientific studies, which will have great influence in emancipating them from the bondage of Rabbinical learning. Thus some of the finest Jewish minds are drawn to Christian colleges, as students or professors; and liberal schools, national institutions, are founded for the instruction of the people. The corner stone of one was recently laid, with imposing ceremonies, in Birmingham, England. Able periodicals have also been commenced, whose conflicting discussions will have much influence to remove the "blindness which hath happened to Israel." Even in Jerusalem, on mount Zion, there is a printing establishment, containing two presses. It has produced great commotion among the Jews, and given rise to a general correspondence throughout Europe. Another important fact is, that there are many Jews whose hope of a Messiah to come has been so much weakened, that they are beginning in secret to inquire whether the despised Nazarene may not be he. Converts have been very much increased. In Berlin, which contains a population of 8,000 Jews,

at least 1,000 are said to be Christian Jews. We could mention other instances; but interesting as the subject is to *us*, the limits of our report will not admit a further consideration of them. We would treasure up their influence, and advance in our work, believing that the redemption of Israel draweth nigh.

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For the Jewish Chronicle.

### THE TITLES AND WORKS OF THE MEDIATOR.

IN the New Testament, the creation of all things is expressly ascribed to Jesus, the Christ. The appellations by which he is designated, and the connections in which they are used, evince that it was in his official capacity, as mediator, that he created all things. The work of creation is ascribed to that person, who, in the execution of his mediatorial work, appeared incarnate.

Thus, in the first chapter of John: "In the beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. The same was in the beginning with GOD. All things were made by Him,—and the WORD was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Grace and truth came by Jesus Christ." Again, Col. i.—"Giving thanks unto the Father—who hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood,—who is the image of the invisible God;—For by him were all things created that are in heaven and that are in earth, visible and invisible,—all things were created by him and for him, and he is before all things, and by him all things consist, and he is the Head of the body

the Church"—i. e., He who was in the beginning, who was made flesh, through whom we have redemption, and who is the head of the Church, created all things. No phraseology can well be imagined, that would more clearly indicate that the works of creation and redemption were performed by the same person in the same character.

Now, this is the Messiah in whom the Jews are to believe as having come. In calling on them to believe, you refer them to their own scriptures as testifying of him. Do the Hebrew scriptures testify of him to the same effect as the New Testament? Do they indicate his official character, and complex person as Mediator? Do they identify his office and agency, as Mediator, with his works of creation and providence, as well as with his work of redemption? Was it God the Mediator, as personally and visibly manifested to Abraham, Moses and others, who revealed himself as the God of Abraham, the God of Israel? Was it faith in Him, in this character, by which Abraham was justified, and became the father of all them that believe in Jesus? Was his faith in the Jehovah who personally appeared to him, any thing different from that faith in Jesus, by which believers, children of Abraham, are now justified? Did any man under the ancient economy, any more than at present, come unto the Father, except by faith in Christ? Did Isaiah understand by the name Immanu-EL, any thing different from the complex person, the Mediator, God with us, who is called Jesus, the Christ?

These interrogatories sufficiently indicate that it is in accordance with

the object of your columns, to present a brief illustration of the subject to which they relate. If the Jehovah of the Old Testament, as revealed by various appellations, titles and works, is the same divine person, in the same mediatorial character, as Jesus, the Lord and the Christ of the New, it is doubtless peculiarly important in relation to the instruction and conversion of the Jews, that the coincidence should be made manifest. If the Old Testament is essentially a revelation of this person, in this character, and is, in this particular, in perfect harmony with the New, so that the faith now required in order to justification is in no respect different from that anciently enjoined, the argument to the Jew from his own scriptures, in favor of the faith of Jesus, must be relieved from his objections, and greatly strengthened.

Before proceeding to examine, by special reference to them, whether the divine names and appellations of the Old Testament indicate the person of the Mediator, and the works of creation, providence, and redemption, as the works which he undertook and executes as Mediator, I observe—that various passages in the New Testament refer to him as revealed in the Old in that character.

Our Saviour, in one of his discussions with the unbelieving Jews, referring to the origin of his appointment and mission, and the manner in which he had manifested himself, says: "The Father himself, which hath sent me, hath borne witness of me. Ye have neither heard *his voice* nor seen *his shape*. Search the scriptures, for in them ye think ye have eternal life; and they are



they which *testify of me*," John v. 37, 39; as if he, in the person and capacity in which he now required the Jews to believe in him, was the great subject and burden of the Old Testament scriptures.

John the Baptist, being with two of his disciples, and looking upon Jesus as he walked, saith: "Behold the Lamb of God." One of those disciples findeth his brother, and saith; "We have found the Messiah"—(the anointed of the Old Testament)—"which is, being interpreted, the Christ."—"Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write; Jesus of Nazareth," John i. 36, 41, 45; plainly importing that they recognized in Jesus the person and official character of Him, of whom Moses and the prophets wrote as the anointed, the Lamb of God; i. e., Immanu-EL, Jehovah our righteousness, the God of Abraham and of Israel, the creator.

Again, the Evangelist, John xii. 40, quotes a passage from Isaiah vi. 10, which contains a part of what occurred when the prophet, as he says verse 1st, "saw the Lord sitting upon a throne high and lifted up," and says, with immediate reference to Jesus: "These things said Esaias, when he saw his glory and spake of him;" i. e., he saw the same official personage whom the disciples recognized in Jesus, and whose glory, as he appeared incarnate, they also saw.

So in the argument of Peter with the Jews, on the day of Pentecost, David is quoted as saying concerning Jesus, whom they had crucified—"I foresaw the Lord—(the Jehovah, Ps. xvi. 8,) always before

my face,"—as if to show to them conclusively, that the Jehovah of the Old Testament personated the same character and office as Jesus of Nazareth, in order to convict them of their exceeding guilt in respect to his death. Accordingly he adds—"Therefore, let all the house of Israel know assuredly, that God hath made (appointed) that same Jesus, whom ye have crucified, both Lord, (Jehovah,) and Christ (the Anointed.) Now, when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts ii. 25, 36, 37.

Stephen, also, in his historical deduction of particulars, introductory to the coming of the Just One, of whom those addressed by him had been the betrayers and murderers, says with reference to Moses, and his announcement of the Messiah, that "he was in the church in the wilderness with *the angel*"—(the angel Jehovah, the messenger of the covenant)—"which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us, to *whom* our fathers would not obey, but thrust *him* from them." Acts vii. 38, 39. That the angel who thus spoke to Moses and the fathers, was the Jehovah, personating the character and office of the Mediator and Redeemer, is evident from the original record of what was spoken by him. Thus, on the occasion of delivering the ten commandments, "The Lord (the Jehovah) came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount." Ex. xix. 20. The introduction to the ten command-

ments is in these words : "I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. xx. 2. Again, on the delivery of numerous laws and ordinances, when Moses was in the mount forty days : "The Lord spake unto Moses." Ex. xxv. 1. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. xxxiii. 11.

These instances may suffice to show that there is not wanting very solid ground to conclude, that in the divine names and appellations of the Old Testament, and the connections in which they are used, with reference as well to the works of creation and providence, as to the work of redemption, the complex person and official character of the Mediator were revealed to the faith of the ancient Church. L.

*(To be continued.)*

## THE ENVIRONS OF JERUSALEM.

THE general aspect of the environs of Jerusalem may be described in a few words. Mountains without shade, and valleys without water, the earth without verdure, rocks without grandeur. Here and there a few blocks of gray stone start up out of the dry and fissured earth, between which, beneath the shade of an old fig tree, a gazelle or a hyena are occasionally seen to emerge from the fissures of the rock. A few plants or vines creep over the surface of that gray and parched soil; in the distance is occasionally seen a grove of olive trees, casting a shade over the arid side of the mountain, the mouldering walls and towers of the city appearing from afar on the summit of Mount Sion. Such is the general character of the country. The sky is ever pure, bright and cloudless: never does

even the slightest film of mist obscure the purple tint of evening and morning. On the side of Arabia a wide gulf opens amidst the black ridges, and presents a vista of the shining surface of the Dead Sea and the violet summits of the mountains of Moab. Rarely is a breath of air heard to murmur in the fissures of the rocks, or among the branches of the aged olives; not a bird sings, nor an insect chirps in the waterless furrows. Silence reigns universally in the city, in the roads, in the fields.

Such was Jerusalem during all the time that we spent within its walls. Not a sound ever met our ears but the neighing of the horses, who grew impatient under the burning rays of the sun, or who furrowed the earth with their feet as they stood picketed round our camp, mingled occasionally with the crying of the hour from the minarets, or the mournful cadences of the Turks, as they accompanied the dead to their cemeteries. Jerusalem, to which the world hastens to visit a sepulchre, is itself a vast tomb of a people; but it is a tomb without cypresses, without inscriptions, without monuments, of which they have broken the gravestones, and the ashes of which appear to cover the earth which surrounds it with mourning, silence, and sterility. We cast our eyes back frequently from the top of every hill which we passed in this mournful and desolate region, and at length we saw, for the last time, the crown of olives which surmounts the Mount of the same name, and which long rises above the horizon, after you have lost sight of the town itself. At length it also sunk beneath the rocky screen, and disappeared like the chaplets of flowers which we throw on a sepulchre.—*Lamartine's Travels.*

It is a sure truth, worth all this world, that to an honest, unbiassed heart, 'tis a far easier thing to please God, than men.—*Howe.*

## POPULATION OF JERUSALEM.

IN 1839, Mr. Young, British Consul in Jerusalem, estimated the number of Jews then in the Holy City, at *five or six thousand*; the missionary Nicolayson, at *six or seven thousand*. The Scottish Deputation, say on this subject, in their Narrative:—

In Jerusalem 1000 Jews pay taxes, and all of these are males, from thirteen years old and upwards. The Jews marry when very young, so that giving five to a family, there are 5000 Jews represented by the 1000 paying taxes in Jerusalem. Foreign Jews, however, such as Russians, Poles, and Hungarians, and many others, continue to find the protection of European powers, and pay no taxes. These may amount to 2000, which would give about 7000 to Jerusalem. This is the largest statement of the number of Jews in the Holy City that we any where received, and is no doubt above the real amount. The average of five to a family appears to be far too great.

On this interesting point, *W. Cresson, Esq.*, American Consul in Jerusalem, remarks in a recent letter to a friend in this country:—"You ask what is the exact population of Jerusalem, Jews and others. This is one of the most difficult things to ascertain, even here, and the reason is, *Pharaoh is still alive*, the exact-  
or, or exactress of gold, Isa. xiv. 4, who has "divided this land for gain," Dan. xi. 39. I mean the Turks, who tax the poor, suffering Jews, at such a rate, that they force them to conceal their real numbers. I am personally acquainted with the Rabbies here, and quite intimate with Rabbi Comell. I asked him the question you ask me. He showed

me a work written by Jacob Swartz, a very smart Jew, and which is just published, on Jerusalem, ancient and modern. This author gives the following numbers of Jews and others, viz:—Portuguese Jews, 4000; German, Hungary, and Russian Jews, 1000; making in all, 5000. But I think there are at least 7 or 8000; Dr. McGowan thinks more, 10,000. There are about 15,000 Turks; Greeks and Armenians, 11 or 1200. In Damascus alone, the Jews pay the Turks annually 100,000 piastres, and here a *vast sum* also, although the Jews are so poor they can hardly live, and are supported by charitable contributions from all parts of the world, as you well know."

## TO CORRESPONDENTS.

"*A Student of Prophecy*" has been received.

We had intended to insert "*Verses by \* \* \**," but they have again been excluded by matters of more immediate, or more permanent, interest.

There are two rules, which we would have understood, once for all, by those who favor us with communications. 1. The real name of the writer should in every instance be made known to the editor. And, 2., our space is still so limited, and materials of the choicest description so abound, that the editor, however willing to gratify friends, must be allowed the exercise of the *very largest liberty* in selection.

THE mercies of God are not styled the swift, but the sure mercies of David.—*Brooks*, (1669.)



## Missionary Intelligence.

### The American Society.

#### MEETING OF THE NEW BOARD.

At the first meeting of the new Board, held by direction of the Society in the Mission-house, on Thursday evening, May 28, 1846, the Rev. J. N. McLeod, D. D., in the chair ;—

After the transaction of ordinary business, it was on motion unanimously resolved to add *Philadelphia* to the missionary field previously assigned to Mr. Neander, thus leaving Mr. Bernheim free to act as Travelling Agent and Missionary of the Board in the States of Pennsylvania, Delaware, and Maryland, after he shall have made a brief visit in the service of the Board to the east.

The Missionaries and Agents now in the Mission-house having been invited to meet the Board, Mr. Neander stated that the Classis of New York had made application on his behalf to the General Synod of the Ref. Dutch Church, just about to meet, for permission to proceed with his examination and ordination as Missionary to the Jews, and requested leave from the Board to remain in New York, until the Synod should have acted on the matter. This request of our brother was granted.

One principal reason for the above change in Mr. N.'s appointment was the anxiety of the Board to meet, as far as possible, the known wishes of their friends in Philadelphia. The best arrangement, no doubt, would be to have a missionary permanently settled in each

of our great Atlantic cities, and we are happy to say that this arrangement, so urgently insisted on from all quarters, *can now be made*, and that the Board, will joyfully and thankfully make it, *on one condition only*, to wit, *that the churches show a disposition to furnish the means.*

In the meantime, the Board must just make the most of the men and means at their disposal. We may add, that the present plan, of dividing a missionary's time among several large cities, is very commonly pursued by the friends of Israel both in England, and on the continent of Europe.

### ECCLESIASTICAL ACTION.

#### SYNOD OF THE R. P. DUTCH CHURCH.

On Friday, June 5, the Corresponding Secretary had the honor of addressing this venerable body, then met in annual session, in Albany, on the claims of Israel. He was followed in a few remarks by our brother Neander. The whole subject having been referred to the Committee on the State of Religion, that Committee subsequently reported a resolution, which was adopted by the Synod, "commending the A. S. M. C. J. to the confidence and continued and liberal patronage of the churches." This resolution was introduced by the following remarks, from the pen of the Rev. Geo. W. Bethune, D. D., of Philadelphia, chairman of the committee :—

Here it becomes your committee to record the deep interest with which the Synod have listened to the statements made by our reve-

rend brother, the Secretary of the American Society for Meliorating the Condition of the Jews. The near relation which, as Christians, we sustain to that now scattered people, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is God over all, blessed forever; and the intimate connection, according to prophetic promises, of their restoration with the final triumphs of the Church, recommend the descendants of ancient Israel to our warmest sympathies. The number of our own pious ministers and laymen, who, with other highly intelligent Christians, are devoted to the cause of the Society, gives us full warrant for the execution of its purposes, so far as means are furnished. The cheering announcement that an Israelite of the circumcision, now an Israelite indeed, by the circumcision not made with hands, is waiting for the sanction of the Classis under whose care he has been received, to commence his labors as a missionary among his Jewish brethren, should exhort and encourage us to enter upon the good work, which received very early attention from the fathers of the Netherlands churches, as appears in the provisions made by them soon after the establishment of their own religious liberties, for the enlightenment of the Jews.

We are happy to add, that the dispensation, sought by the reverend Classis of New York, in favor of Mr. Neander, was kindly granted by the Synod.

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### New-York City Mission.

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OUR Missionaries here continue to have large and free intercourse, daily, with their brethren, of whom some 15,000 are supposed to reside in this city. We make only such extracts from the daily record of

their labors, as appear to us to contain some point of interest.

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### JOURNAL OF REV. JOHN LICHTENSTEIN.

*May 1st.*—This forenoon I had a visit from the young Israelite, —, who formerly used to come very often. Poor man, he knows and loves the truth, and inwardly grieves over the manifold hindrances in the way of his making a public confession of the same.

*4th.*—I spoke to some Jews in — St. They listened quietly, without making any objection. For the missionary, this is far from being agreeable; it betrays a want of all earnest zeal for truth. Two young tailors from Poland, whom we visited, occasioned us great joy, by the questions they so earnestly put to us, and by their polite and amiable behaviour. They also promised to call on us.

*7th.*—Just as I was about to go out, a Jew from — St. called on me. I have seen him frequently before. This man always listens attentively, but I have nevertheless my doubts, whether he seriously entertains the truth of reconciliation through Christ. Dr. F., a proselyte, also spent a long time with me this forenoon.

*8th.*—This forenoon I had a very interesting conversation with a Jewish family, in — St. Other Jews also were present. The man who led the conversation is, indeed, neither learned nor even particularly well versed in the word of God. He is a common tradesman; but upright and honest, and gifted with a good natural understanding. "I heartily wish," said he among other things, "to know on which side the truth lies—on your side, or on the side of the Rabbies. Where is the infallible judge?" I showed him the word of God, and insisted at great length on the historical fact of the *Resurrection*. On my leaving, all present showed themselves full

of esteem and thankfulness towards me.

11th.—This afternoon I received a visit from a very estimable young converted Jew, who, though he occupies a post in a public establishment, lives otherwise a retired life. We had a long conversation touching the mission to Israel, and the experience of a believer.

14th.—An English Jew showed himself very inimical, and returned the tract we had given him. I have observed, since I am here, that the English and Dutch Jews stand generally farther from the truth, than the Jews from Poland and Germany. The reason of this I believe to be the bad education which the former receive at school.

25th.—This forenoon we visited several families in — St. In — St., I had, in the presence of many others, a very interesting conversation with a highly learned Jew from Poland, partly about the Talmud, and also on the person of the Messiah. What caused me special joy was, that he admitted, what in our day no Jew will admit, *that the Messiah must be a sacrifice for our sins!* It seems to me that this man is not far from the kingdom of God. He showed himself very thankful for our visit, and in a most friendly manner, asked us to call on him again soon.

#### JOURNAL OF REV. J. NEANDER.

May 5th.—A Jew, of whom we asked his belief in reference to the doctrine of the Messiah, answered thus; “I hope, and am anxiously waiting for his coming; but we Jews are, alas! so wicked and unworthy, and this, I fear, is the cause of his remaining away so long.” *I.*—“For such the Messiah died. והוא הטאדינים נשא and he bore the sins of many.” Another Jew, who happened to be present, observed, “the Christians believe this; but not the Jews.” *I.*—“Many Jews also believe on Christ.” *He.*—“Here in

New York, too?” *We*, (Brother L. and I.)—“Yes, surely, even we are Jews, and believe on Christ.” *He.*—“With us in *Plolsk* there are many Jews, who say that the Messiah is come.” Bro. L. then proclaimed to them Christ, in whom alone is eternal life.

11th.—This morning a young Israelite from Austria called at the Mission-house, and desired to be instructed in the Christian religion. Bro. L. had a long conversation with him, and dwelt especially on the importance of the step he was about to take. I gave him a Bible and some tracts.

14th.—We called on a highly educated Jewish family, in — St. Addressing myself to the man, I asked him, “Do you also read the Sacred Scriptures?” *He.*—“Do you mean, then, that I am unlearned?” *I.*—“It is precisely because I think otherwise, that I say you ought to read, and study the Scriptures, and make yourself acquainted with their contents. And here,” (handing him some tracts,) “you have other writings, which will afford you much information on that subject.” Both man and wife laid hold of the tracts, and after turning over a few leaves, and reading a little, the man, returning the tract, said, “I don’t like it, I am a Jew, and I have the faith of a Jew.” *Bro. L.*—“What do you believe?” *He.*—“What the Jews believe.” *Bro. L.*—“What do the Jews believe?” *He*, (greatly embarrassed,)—“I have difficulty in speaking German; I could express myself much more easily in English.” We then asked him to speak English, and he, still more embarrassed, endeavored to stammer out, in very unintelligible words, something about One God, and the commandments. We then pointed him to the true God, the God of Abraham, the living God in Christ, who is worshipped and loved by all true Christians.

After this, we had a very long conversation with a highly learned Jew from Charleston, and then went



to — St., where we called on a Jewish family, and from here proceeded to the Tabernacle, where our souls were much refreshed in hearing our great King glorified—highly praised be His name for ever more. Amen.

21st.—To day I received several letters from friends of Cassel in Hesson. They state that many prayers are sent up to heaven on behalf of Israel, and that the friends there are ready to place on the altar of the Lord whatever is required for the work. At Fulda, was lately baptised a Jewish merchant, of whose sincerity no doubt was entertained. A female friend writes, that she had frequently visited a Jewess who lay very ill, and that there was reason to hope, that she died in the faith of Christ. A Jew, who is a father of a family, and to whom I have often preached the Gospel of Christ, writes me that he believes on Christ; and all he now thinks on is, how to get to America, and so escape the persecution of the Jews, which he would unavoidably be exposed to, were he to stay at home; whereas in America there would be nothing to hinder his open confession of the Lord.

23d.—A Gentile Christian called on me to-day, and asked me for tracts to give a Jew, who resides with him, and who is very desirous for some. This same Jew, whom I know, has been for a long time much averse to the present state of Judaism, which he views as lying in ruins before his eyes. He tries hard to be convinced of the truth of Christianity.

29th.—In the afternoon, two Jews called on us, who are anxious to have communion with God. They thirst after the truth, and the Fountain of Life. We directed them to the source, which is Jesus.

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It is a vain attempt to fit the glorious predictions concerning the latter days upon this present dispensation of the Church's humility.—*R. H. Herschell.*

## South-Western States.

### EXTRACT JOURNAL OF MR. SILIAN BONHOMME.

*Mobile, Ala., April 3d.*—I visited a Jew in — St., with whom I had considerable conversation about his soul. He listened with deep attention. The minister of the Portuguese synagogue passing by, I was introduced to him, and found him a man of an excellent spirit. As we walked together, he invited me into his house, where I was introduced to his family, and was indeed welcomed like a brother. It being the preparation of the Sabbath, and nearly time to go to the synagogue, I was invited to go also, which I did. The brother gave me a seat, and I remained with them during the worship, and followed the devotions of the evening with deep interest. I was much affected during the singing of the Friday evening chant, "Come, son of Jesse, out of Bethlehem, and save us," and could say from the bottom of my heart, The son of Jesse *has* come out of Bethlehem. And so with another passage of similar character, "Come, Messiah, in this our day, and save us."

The synagogue is very neat, and a fine place of worship, well and orderly conducted, and the Jews seem to be deeply devoted. The membership, as I was told by the minister, is, in number, about 80; 60 of whom are in the city, 20 are travelling and peddling.

On Sabbath morning, in the first Presbyterian church, I addressed a good congregation of Christians and Jews, among whom was the Jewish minister. Great was the attention that was paid on both sides. After meeting, the minister and another Jew waited for me. In the evening, in the new M. E. church, I was again rejoiced to see so many of our Jewish brethren and sisters present. As many as 12 were seen sitting together.

On Tuesday morning the Jewish minister paid me a visit, and we conversed together for at least three hours. After much pleasant intercourse he left me with the kindest feeling and good wishes. I had also an opening among my Jewish brethren, when I was able to declare my Saviour openly and boldly. I took a handful of tracts in my hand, and stood in the street, and in stores, preaching to them, and distributing tracts, until 15 minutes before I left for New Orleans. My baggage was on board, and I wished to spend every moment I could, while surrounded by them in the street. I felt happy for such an opportunity. May my good Master, who has thus opened the door which no man can shut, prosper the seed sown, and make it spring up, and bring forth an hundred fold. When I returned to the boat, the Jewish minister came to take a kind farewell of me.

I omitted to say that from Montgomery to Mobile, in the steamboat *Selma*, a journey of 408 miles, the clerk of the boat, to whom I was recommended, when I asked him how much my passage was, (it is \$8,) told me, *nothing*. I was recommended to him as a servant of the Lord Jesus.

*New Orleans, La., April 13th.*—On Sabbath afternoon I presented Israel's claims in the second Presbyterian church. The Jews having been affectionately invited through six daily papers, quite a number came, and listened with deep attention. Several waited for me after meeting, desirous to converse with me upon the divinity of our Lord Jesus Christ, which seemed to be the main point on which they wished my proofs. For about one hour, I testified boldly of God manifest in the flesh. They expressed their respect for me, not doubting my sincerity. We left each other in peace, and I gave them an invitation to come and see me at my residence.

The Jews here, in general, pay very little attention to religion. The seventh day is scarcely observ-

ed. They say God has placed them here in America, and they must do as the Gentiles do. Many know nothing at all about the future, and live and die without thought. In the distribution of tracts, however, I am hailed every where. A German Jew, here, who is well acquainted with my relations, was astonished that I had become a Christian. He told me that a brother-in-law of his, Christian Meyer of Basle, in Switzerland, has also become a missionary among the Jews. He asked me for a Hebrew Bible, for which I went to the Bible Depository. The agent promised to send one by a colporteur.

16th.—This morning, by the aid of a Methodist minister, I visited some six Jewish families; was every where kindly received, and found great liberty to confess Jesus my Saviour.

I received a letter this morning, from a minister of this city, Rev. Mr. Stanton, for whom I preached last Sabbath, announcing to me that the Jews feel so deeply interested in the subject presented by me last Sabbath, that they requested him to ask me to preach again in his church, upon the Messiahship and divinity of Jesus, on which occasion they would bring out all their friends. This is very encouraging. There seems to be a great spirit of inquiry among the Jews, and there have been great reasonings among them since last Sabbath; and, without contradiction, they come, of all classes, to church, even the rulers and heads of the synagogues.

A Jew that is in bad health I went to see yesterday. He seems to have been in all churches, is acquainted with the scriptures and history, yet a Universalist in every sense. I addressed him on the subject of the atonement, but he declined listening. He told me that he is weary of life, and that, if ever man wished the grave, it was himself. May God have mercy upon his undying soul. I gave him a Chronicle,

in which he seemed to delight. He treated me with respect and kindness.

I received a letter from Mobile on Monday, enclosing \$20, from some unknown friend of the Jewish cause.

New Orleans is an extensive field of labor among the Jews. They are very numerous, living scattered throughout the city. Oh! that our God would lay help upon us, and send us good faithful laborers speedily, to seek for the lost sheep of the house of Israel, and gather them into the fold of Christ.

The ministers have been very friendly, and many of the people of the churches. It is very desirable that a mission should be established in this city.

Here also, God has several witnesses of the house of Israel to the Messiahship of Jesus. Br. P., of Lafayette, near New Orleans, with whom I conversed, has been a believer for 21 years. A minister, (the Rev. Mr. F., of Lafayette,) told me that he is an Israelite indeed—like Daniel of old, three times a day upon his knees in prayer, and reading his Bible. He has also a son-in-law, and two nephews that are in the ministry. A Miss I. has likewise acknowledged the Lord Jesus.

*Vicksburg, Miss., May 11th.*—On my visit to this place, I found in the churches a spirit of indifference to the salvation of Israel. The town of Vicksburg is generally given up to the pursuit of worldly and carnal pleasure. No wonder that the Jews, who are numerous, have not been able to learn what Christianity is. Such a community is a stumbling block in the way of Israel. I have scarcely ever, since my agency began, spent such an unpleasant day as that in Vicksburg. And yet even there, there are a few Christians who manifest an interest in Israel. I have had several free and long interviews with the Jews here. Their kindness to me was great. I was invited by one of them, who is in fact an atheist, to come to his store

at night, to converse with him. I went, and some time after, the Jews with one accord, men and women, come together and surrounded me, as I preached Jesus and him crucified. The man spoken of, requested me particularly to call again for further conversation. On Saturday afternoon had another conversation with him. Before I left him, he expressed himself in the following language:—"Though I do not believe as you do, will you pray for me?"

The Jews in Vicksburg, as in all other places, have no religion—no Sabbath—and live in a state of open violation of God's laws, with the exception of one Jewish family who keep the seventh day. I know of none other there that does; and yet Christians are insensible of the sin of the Church in having neglected the Jews, and in still neglecting them. One of the Jews, who was much opposed to my teaching at first, and did not wish to change his religion, though he possesses none, as far as I know, on the morning of my departure asked me for an English Bible. Most of the Jews here are Germans—one from France, who is very intelligent.

*Memphis, Miss., May 18th.*—This flourishing city has also a number of Jews, all engaged in making money. They attended the services on the Sabbath. In this place I was taken sick, and was nearly compelled to give up the hope of prosecuting my labors. As it was, I could perform no duty among the Jews.

*Natchez, Miss., May 6th.*—I spent last Sabbath at Baton Rouge, La., where I was permitted to address the people of two congregations. Notices had been given to the Jews residing in the place, and they came all out, and were most attentive to that which was spoken. In my private intercourse with the Jews, I found the same spirit of earnest inquiry among them, that I had observed at other points.

In Natchez, I presented the claims of the ancient people, in two churches. The people of the Presbyterian



church, and the pastor, Rev. J. Stratton, manifested a great interest in this good cause, and though they had a collection in the morning in their church, still in the afternoon, at the close of my service, another was taken up, to the amount of \$35. The congregation was quite small, and it was only regretted that they have not done more for the present, but they promised that we should obtain future aid from them. There are about thirty Jews in this place, German and French.

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## Pennsylvania.

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### REV. JOHN H. BERNHEIM.

MR. B. left Kittanning, Pa., April 8, and proceeded to Harrisburgh, laboring in various places on the road, and being "every where kindly received." He mentions that a Jew was to be baptized at Holidaysburg, in the M. E Church, on April 19.

We make the following extract, dated *Harrisburgh, April 18, 19, 20*:—

Visited several Jewish families. There were some of my native place. They are neither Jews nor Christians—careless, and eager to make money. I conversed long with them, and some were moved by the truth of the word. Preached three times to full houses. The Jews came to hear me—also many members of the House of Representatives.—Again I visited the Jews, and was invited by Mr. — to dine with him. I asked permission to pray at the table, which was granted. My kind host afterwards requested me to write the prayer for him, that he might learn it along with his children. So also did Mr. —. The Jews were really very friendly to me, and showed me the greatest respect. Mr. Bueler, the

Spread Eagle tavern-keeper, where I lodged, did not charge me for my boarding. This I wish thankfully acknowledged in the Chronicle.

Mr. B. is now in Connecticut, by appointment of the Board. We have received his Journal to June 9. Writing from New Haven, he says:—

There are 25 Jewish families in this place, and many unmarried Jews. I have visited several of them, conversed, and distributed tracts. They heard me willingly. Please mention, thankfully, the kindness of *Rev. Mr. Dutton*, who received me into his family, and of Mr. John Sands, a student of divinity, who has gone with me three days among our friends here.

Mr. B. also met with some of "the lost sheep" in Meriden, Middletown, Hartford, and New Britain. He now expects to proceed immediately to his appointed field of labor in Pennsylvania, Maryland, and Delaware.

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## Vermont.

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### REV. JOHN A. VINTON.

Mr. V.'s Journal is on hand to June 7. He says:—

The cause is a new one; there is a great want of information respecting it; people have not thought much on the subject; and the characteristic caution of the New England population inclines them to hesitate before they act. There is also, probably, a considerable degree of incredulity in regard to the speedy conversion of the Jews. The conversion of the Jews, moreover, is not viewed in its true bearing on the future triumph of the gospel through the world. The place which the Jews occupy in the counsels of God, as disclosed in the prophetic

scriptures, is not sufficiently apprehended. The prophecies are not much studied. Indeed, many seem to think that all attempts to study or explain them—I mean the unfulfilled prophecies—must be in vain. Still I think that good is accomplished by my agency. Information is communicated; people are set to thinking; a few appear to be deeply interested. The series of articles, which I am now publishing in the Vermont Chronicle, is bringing the Jewish subject before the minds of thousands of people, and, as I have had opportunity to know, is read with interest.

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### New Jersey.

REV. A. O. PELOUBET.

WE believe that the following statement in Mr. P.'s journal, dated June 10, is correct in every particular:—

Many seem to be more interested in the cause of the Jews in tongue than in deed. Yet there is here and there a father in the Church, who really seems to feel for Jacob's calamity. This is true also of many ministers, and I doubt not, that many might be awakened to attend to this matter, through our religious periodicals.

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### The London Society.

JERUSALEM.

MR. MACGOWAN's reports for Jan. and Feb., describe the present condition of the Jewish community as wretched in the extreme, in consequence of drought, scarcity of provisions, and attendant sickness. This great distress is yet more aggravated by the tyrannical wickedness of the Rabbies, who would rather see their poor brethren perish, than allow

them to accept relief from the Mission. Thus, a British Jewess having died in the Mission Hospital, the old trouble was immediately revived about burying her in the Jewish cemetery. This could not be permitted, because, as the Rabbi would have it, she had died a Christian—a notorious untruth. We are pleased to observe, that many British Jews in Jerusalem have drawn up a memorial to the British Ambassador at Constantinople, protesting against the Rabbi's proceedings.

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### POLAND.

ONE of the Society's schools in the Grand Duchy of Posen has been burnt down during the late insurrection. Mr. Hoff has also found it necessary to withdraw for the present from Cracow, although, at the very time when the Austrian General was threatening to bombard the city, the missionary had been privileged to baptize a Jewish merchant and his entire household, consisting of his wife and four children.

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### BAPTISMS.

VARIOUS other cases of baptism are reported, the most interesting of which is that of the learned Rabbi Jecheskel Stern, whom our readers may remember as the editor of the *Auferstehung*, and as having been persecuted by his Jewish brethren for his bold defence of the doctrine of the Trinity, as revealed in the Old Testament. (*Jew. Chron.*, v. 1, p. 150.) Of his baptism we were first apprized by a letter from his nephew, the Rev. M. Stern, of the Ger. Ref. Church, at present laboring in this

city. Of this letter we present the following extract:—

As he entered the place of worship, the Mayor of the city, von Mayer, received him with joy, greeting him in Hebrew, שלום אליך, בשם ישוע המשיח אדונינו (Peace be with you, in the name of Jesus, the Messiah our Lord.) He responded in Hebrew, using the words of Isaiah lxi. 10. After baptism, he partook of the holy supper with a small number of friends. He writes me, that his large family is very susceptible of the truth. May the good Lord, who, after a struggle of more than twelve years, converted his soul, soon convert the souls of all his family!

He is now publishing a work of about 50 or 60 pages, giving his reasons for becoming a Christian, or, The Ground of his Hope, as he calls it. Knowing his profoundness and long investigation, as well as his deep piety, we may expect something which will further the cause of Israel. He desires to see a large circulation of this work, for the sake of benefiting his brethren. Could not your Society take some for circulation?

### THIRTY-EIGHTH ANNIVERSARY.

From the *London Record*, of May 11, we select a few items respecting this anniversary, which was held in Exeter Hall, on Friday, May 8, Lord Ashley in the chair.

The amount of contributions received during the past year, towards the general and special purposes of the Society, is £25,581. 16s. 2d., being a decrease of £129. 6s. 6d. under the receipts of the preceding year.

In addition to the above sum, £630. 1s. 1d. have been received on account of the New Temporal Relief Fund.

This does not include the munificent donation of Miss Jane Cook, of Cheltenham, who has contributed

the sum of £2,600, to defray the expenses of completing the church at Jerusalem.

The number of Hebrew converts, in communion with the congregation at the Episcopal Chapel, has, during the last few years, considerably increased. The Jewish converts, in the habit of coming to the Lord's table in this chapel, at the present time, exceed sixty in number.

The number of baptisms during the year, since the last Anniversary, has amounted to seventeen adults and twenty children; making a total from the commencement of 458 baptisms, being 168 adults and 290 children.

The Chaplain presented thirty-six Hebrew candidates for confirmation to the Bishop of the diocese, on Tuesday last.

The Hebrew schools continue full, as there are fifty boys and fifty girls, the entire number which the building can accommodate, and the number of applicants for admission is increasing: some of the children recently admitted have waited nearly three years for a vacancy.

The number received into the school from the commencement amounts to 262 boys and 227 girls; making a total of 509.

LORD ASHLEY.—I heartily rejoice to see such a meeting as this, because it shows to me, along with other kindred Institutions of a like description, based on the same true and scriptural principles, that there is yet hope for this land—that there is yet hope for all those who desire nothing but the honor of God and the real welfare of mankind. These associations are the salt of the land—these associations are the salt, without which we should fall into hopeless corruption, and I do rejoice in a Society such as this, because the purpose you pursue, and the principles you profess, can only be maintained by the perpetual study of the word of God, and especially of the prophetic parts of it, which of themselves destroy, without hope of answer, all the vain, all the pre-



sumptuous, and all the unscriptural notions of the present day.

Rev. MR. FREMANTLE.—The increasing interest felt in the operations of the Society was not caused by mere excitement, but resulted from the reading of the Scriptures. It was the increased Protestant feeling throughout Great Britain, which had led to an increased care for the sons of Israel.

The Hon. W. COWPER, M.P., fully shared in the feelings which had convened the magnificent assembly before him. The Jews, who in times past had been objects of contempt and dislike, were now the objects of anxious solicitude and of affectionate regard in the Christian world. One of the reasons to which this feeling was to be attributed had already been mentioned,—the better study of the prophetic parts of Scripture. But it was, also, owing to the very remarkable change which was going on among the Jewish people, which showed that the time had arrived for making a great and vigorous effort to bring home to them the truths of the Gospel in such a manner as might be acceptable to their habits, their prejudices, and the manner of their education.

Rev. HUGH STOWELL.—At this moment there were not wanting fresh signs and symptoms to stimulate them in their hopes and expectations. If the public papers were correct, that distinguished friend of his native land, Sir Moses Montefiore had procured the consent of the Emperor of Russia to take to Jerusalem ten thousand Jews, who were bent upon going thither; and he (the Rev. Speaker) had been told by a Jew convert, whom he had every reason to believe, that there were thousands of Jews in Russia, Poland and Germany, who had bound themselves together by an oath that, on the first opportunity that presented itself, they were prepared to return to their native land. Were they not thus fulfilling the prophecy, and saying one to another, "Let us go up to Jerusalem, for we have heard that the Lord is there?"

Rev. HUGH M'NEILE very fully concurred in the sentiment with which the Noble Chairman had opened the proceedings of the day, that the great principles on which the cause they were assembled to advocate rested, could not be fully understood or appreciated, saving by a knowledge of the Holy Scriptures; and the increase of interest, therefore, in that cause, was one of the brightest spots in the, in other respects, alarming state of the country. In various parts of the Bible, God had distinctly recognized the Jewish nation as the "dearly beloved of his soul." In the New Testament, too; the apostle, when he spoke of teaching the Gospel for the sake of the Gentiles who were to be called, added, speaking of the Jews, "but as touching the elect, beloved for the fathers' sake," still beloved, though, as touching the Gospel, at present bereaved. He felt, therefore, that the cause of the Jews was a sacred cause, and that in cultivating an interest in it, and inviting others to do so, he was directly aiming at the highest object of personal interest and the enforcement of true religion. It had been well said on a previous occasion, that the strongest spring for missionary exertion was to be found in personal religion. That being the case, the cause of the conversion of the Jews was at the very root of all missionary exertion, as well as of all, and because of all, personal religion. From the time of Abraham, God had selected the Jewish people to be a witness for him in the world—to be, as it were, a citadel—a preserve, within which the great fowler should not be permitted to carry on his deadly work; and although he had oftentimes punished them for their sins, and scattered them over the face of the earth, he had still preserved them, for his own wise purposes, a distinct people, for aught we know, to man his citadel when Christians should apostatize and fall away from their God. One Christian Church after another had apostatized and fallen away as Churches, while the

Jews remained. The seeds of apostasy had been sown even in our own, and even began to send forth their buds and their blossoms, and the hand of authority had not been stretched forth, as many thought it ought to have been, to lop away the mischief on its appearance. There was a natural tendency in all men to depart from good, but while that tendency was exhibiting itself in the Church, there was yet a manifest improvement, and more persons were called to a knowledge of God, and were living with him in secret communion and prayer, than at any previous period; but how were those people looked upon? Were they considered the Church, or were they not rather by many looked upon as the great danger to the Church of England? It was by God's mercy alone that the external defences of the Church, which had been assailed one after the other, had been so long preserved. He looked in vain for the defenders of the Church where they should be found, while, under the guise of Liberalism, our statesmen suffered themselves to be seduced into the adoption of measures, the adoption of which was bigotry in the end. The danger of the Church was, that the distinction which had been long recognized, between the Reformed Church and that which was the apostacy of Christendom, had been broken down, and the members of each sat together as though they were of the same faith. He confessed he knew no remedy for this. On every side it was asked, what was to be done? He turned to the (as the Noble Chairman had once called it, and he agreed with him) the bright spot, and the almost only brightspot, viz., the growing interest in the cause of Israel, for "those who blessed Israel, God would bless." . . . . The hope of Israel, in this respect, was the hope of the Christian Church, it was the coming of OUR LORD. The Old as well as the New Testament kept expectation alive for this event, and the same coming of the

Lord which should be accompanied by the resurrection of the saints, was to be accompanied also by the restoration of the Jews to reign with him. He was aware that the promise given to Mary, "And he shall sit on the throne of David, and reign over the House of Israel for ever," had been subjected to a different interpretation, and that, because it could not be shown that the son of Mary had literally filled the throne of David, it was sought to spiritualize the prophecy, and the reigning over the Jews was said to be the reigning over the Christian Church, and when the Jews heard such an interpretation, they said, "Very well, if the throne of David be not the throne of David, the Virgin's son is not the Virgin's son, and there is no incarnation." Thus by spiritualizing the clause in the prophecy, a stumbling-block was cast in his way. But if the literal interpretation of the first part of the prophecy was admitted, "that Mary should conceive and bear a son," then so surely as the Virgin had a son, so sure should the Israelites be restored to Jerusalem, and Jesus the son of Mary reign over them.

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#### LETTER FROM REV. B. W. WRIGHT.

MR. WRIGHT's letter of February 27th contains some important remarks on the

#### *Present Novel Position of the Jews in Europe.*

It is the opinion of many, that we have no longer any occasion to treat the Jews as a separate and distinct people, and that they will, ere long, vanish in all their leading distinctive features, from the public view. Judging from what is going on in Germany, and elsewhere on the Continent, the Jews, on the contrary, seem only to have reached a crisis, during which their strength is about to be put forward for the severity of a final struggle, in order to assume a new and

more important position amongst the nations. Sixty years ago the Jews of Europe were walled off from the rest of the world in helpless seclusion, like the dry skeletons of a by-gone civilization; now we see them full of life and movement, armed with the keenest weapons: and in a short space of time, fighting on intellectual ground, they have wrought out for themselves an unaccountable weight of power.

Through its moral and intellectual positions, and its commercial relations, through science, literature, political craft, and the press, working with matchless combination, Judaism is at present walking abroad in Europe, uprooting idolatry, propagating Deism, and is entering upon a new career of advancement, which those who know best the magic power of mental influence will be best able to appreciate.

The proportion of Jews who receive a literary and scientific education is very great, owing to the proverbial liberality of the Jews to the poor of the same community; and once educated, there seems no end to their clever activity. Independently of the fifteen exclusively Jewish journals of Germany, four of which have made their appearance since the beginning of the present year, the daily political press of Europe is very much under the dominion of the Jews; as literary contributors, they influence almost every leading Continental newspaper, and as controversy seems to be their native air, and they bring into the field mental energies of no ordinary stamp, they find no lack of employment, and if any literary opponent ventures to endeavor to arrest the progress of Judaism to political power, he finds himself held up to public notice, and exposed to attack after attack in most of the leading journals of Europe. Such, for instance, was the lot of a Roman Catholic priest of Prague, who lately wrote a pamphlet, entitled, "Guter Rath für Zeit der Noth," directed against the advancing power of Judaism. And such is my conviction of the

extent of the participation the Jews take in the every day literature of Germany, that I never pass by a crowded reading-room, but what I think I see standing behind the scenes, a Jew, causing new ideas to rise and stir, and develop themselves in the unsuspecting mind of the Gentile.

We must not, however, imagine that modern Jews are no longer Jews, because they are clamorous after present honors: they do not thereby shake off the sharp lines which distinguish them from other nations, neither can they so easily rid themselves of habits of thought which have been hardened by time, and which seem to be engraven on the Jewish mind. The different sections of Judaism will be found willing, we believe, upon any great national crisis, to unite and co-operate for the advancement of any great political interest, and we see that, in spite of the repeated declarations to the contrary, they take the deepest interest in the present state, and future prospects, of the land of their ancient and traditional glories.

"You are mistaken," said a Jew to me very lately, "you are mistaken, the Jews will never again visit the land of their fathers, they have neither wish nor desire to do so, and no such hopes are entertained by them." And yet this was said in a crowded synagogue, during the celebration of a feast which pointed to their future restoration, and to the day when the tabernacle of God should be with men; and as I saw them clasp with deep interest the little palm branch from the East, and increase the fervor of their prayers, as if this Eastern relic had virtue to give them a fresh impetus to heaven, I thought the day might yet come, when reluctant Israel might yet be led to say, "Let my right hand forget her cunning, if I forget thee, O Jerusalem; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

However melancholy it may be to



see the Jews wrapt up in visions of ideal freedom, and content to pitch their tents amongst nations whose spiritual revival is dependent upon their future recal; however melancholy it may be to see them *ripening* for "*the day of Jacob's trouble*," and joining hands with the nations in gathering and wheeling around the last great Moloch image of an "Universal Church," in which we are to have every thing of Christianity but Christ himself and his salvation, yet it must also be admitted that modern movements have rendered the Jews more open to impartial inquiry, and thereby prepared them in some degree to receive Christianity, if it were only presented to them under favorable auspices. I find that a similar opinion was entertained by a pious German divine, who wrote in the year 1799, when the Jews were just beginning to break loose from the bondage of Rabbinism. "I am fully convinced," said he, "that the conversion of the Jews is not far distant, and that better times for the Church will then come. The young Jews are free-thinkers (*freigeister*) as well as the Christians, but even their infidelity is a ground of hope of their conversion, as it removes the veil of Moses from their eyes."

In short, I think I have said enough to show that the Jews are not about to disappear by reason of the changes which are going on, but rather that they are only entering upon a new era in their history; their position is becoming every day more interesting to the missionary, the student of prophecy, and the politician; nothing has yet happened which can prevent the possibility of the accomplishment of the many glorious prophecies which relate to the day of their future regeneration, and as the gathering in of a remnant is one of the divinely appointed prerequisites to that great providential deliverance which awaits them, so have we every encouragement to go on with our work, bearing in mind that message of our blessed Lord which is very applicable to the pre-

sent times, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."

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### EXTRACT LETTER FROM MR. T. W. GOLDINGER.

#### DISCUSSIONS WITH JEWS.

FROM long disputing with these perverted people, I got such severe pains in my chest, and became so much exhausted, that I was obliged to sit down. Scarcely had I seated myself, when four of them, who had till now been perfectly silent, arose to oppose the Talmud and its defenders, and taking my part, they exclaimed in a loud voice, "Who here will say one word in favor of these Rabbies? Who will defend such detestable doctrines, and maintain that he possesses human reason? These are the doctrines which have precipitated our whole nation into ruin; it is this which has made us the reproach and ridicule of all the nations of the earth, even to the present day. Go, tell the Rabbies! Go, tell all the Jews what we have said! We fear not, but are ready to say the same openly before all."

A quarrel ensued, and I had great difficulty to keep them within bounds. You should have seen my room. The volumes of the Talmud lay open on my table—the Jews disputing. I almost thought myself transported into the school of Hillel and Shamai.

After a friendly farewell, they at length departed quietly.

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### EXTRACT LETTER FROM MR. H. POPER.

MR. POPER reports, in his letter of Feb. 3, *the Baptism of a Learned Israelite*. He says:—

For nearly two years I have from time to time referred in my communications to a very respectable and

learned Jew residing in this town, as occasionally coming to me to converse about the chief doctrines of our faith, I have already stated that he was long convinced of the truth of Christianity, as might indeed be plainly perceived from several works which he has published on religious subjects. Great, indeed, was the joy I felt when he communicated to me his desire to be regularly instructed for baptism; and still more so when, on Sunday, Jan. 25, I saw this venerable man stand at the baptismal font, to be made a member of Christ's body through baptism. "There is joy in heaven over one sinner that repenteth;" and heavenly joy it was that filled the hearts of the faithful of the Lord, who witnessed the solemn ceremony of the baptism of this son of Abraham. The solemnity, with which he repeated his creed before the congregation, was so affecting, that tears of joy were to be seen in the eyes of many, because of the good confession of this repentant sinner. May the Lord be with him and bless him!

He was by God's mercy led at an early age to see, that the Talmud and Rabbinical writings, in the study of which he had spent so many years, could not be of divine origin, on account of the numerous errors and false views maintained in them. This led him to see that it was necessary for him, and not for him only, but for all Israel, to break through that thorny hedge, regardless of the momentary pains which might be occasioned to their body by doing so, and to return again unto the fountain of living waters; to return to the Word of the living God, and to seek from it how man may be saved. Thus was he directed to study more closely the sacred oracles of God, which, however, he had never entirely neglected.

In the year 1836, the Government called together Committees, consisting of rabbies, teachers, and Jewish deputies, who had to meet together in the principal towns of

each province in the kingdom, under the Presidency of a Government Commissioner, for the purpose of regulating the political and ecclesiastical affairs of the Jews in Bavaria. Rabbi Jecheskel, who was then residing in the province of Würzburg, was a member of the Committee which met at that town. It commenced its sessions on January 25, 1836. (It is perhaps worthy of remark, that on the same day, ten years later, January 25, 1846, he was baptized in the name of the Father, the Son, and the Holy Ghost.) He was elected Secretary of Minutes to the Committee. Among the questions which were submitted by Government to these Committees for consideration, was the following:—"Whether the Jews acknowledge, confess, or reject, the doctrine of the Trinity, as contained in the Pentateuch?" The committee determined, that the doctrine of the Trinity is *not* contained in the Old Testament, and therefore is not acknowledged by the Jews. Rabbi Jecheskel, having studied the Word of God closely, was led to see that the doctrine was indeed contained in the Old Testament scriptures, and must, accordingly, be believed and confessed by every Jew, and not by the Jew only, but by every man who wishes to be saved. He would not gain the world and lose his own soul. He accordingly dissented from this decision, and likewise from one or two others which they had come to. While they were yet sitting, he published a book, in which, besides other points, he proved the doctrine of the Trinity from the Old Testament scriptures and the Rabbinical writings. The hatred of his brethren according to the flesh was thus excited against him, and he had to endure not a few persecutions. They incited his congregation to accuse him, as having, by the book just alluded to, "shaken the base of the religion which he professed," and upon this they founded their petitions for his removal from office. They, more-

over, represented him as having transgressed some of the ceremonial laws; and did not rest until they succeeded in getting him deposed from his office, in 1842.

His faith was, however, strong and unshakable; he stood fast, and moved not. The Holy Spirit strengthened him, and enabled him to go on rejoicing under all the severe persecutions which he had to endure. He counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord, for whom he has suffered the loss of all worldly things, and counts them but dung, that he may win Christ and be found in him, not having his own righteousness which is of the law, but that which is through faith in Christ.

May it also please the Lord in mercy to look down upon his wife and children; and may he hasten the time when all Israel shall be saved!

## The Free Church of Scotland.

### EXTRACT LETTER FROM REV. C. SCHWARTZ.

BERLIN, April 9, 1846.

THE general feeling of the greater part of the Jews, not only here, but almost every where in Europe, is just this, that things cannot any more go on in the way they have done till now—that there is such a vast discrepancy between the whole tenor of their doctrines, as taught especially in the Talmud, and the demands of the present age, that something must be done to reconcile, if possible, these two great and strong antagonists—either of them inclined to give up something, rather than to lose the field. But there are not a few here that believe, that these two foes are irreconcilable, and that one or the other must be wholly dismissed. In consequence of this, three parties have been formed, the one being the genuine orthodox party, men of the old stamp, whose Rabbi lately declared, when requested that some prayers

and old fashions should be abolished, that he would not give up even an inch of ground; for if they once gave in, none could say where to stop. The elders of the synagogue, on the other hand, headed by a preacher, who preaches fine German, wish to introduce some timely innovations, and would like to keep up one thing and to give up another thing, having no fixed principles at all; and, whilst they try to please all, they displease every one, having for the first party too little, and for the third class too much of regard for the old Jewish forms and customs. But there is still a third class here, not very important as to numbers, but because many of the richest and most influential Jews belong to it. These men wish to equal the Christians here in every respect, except in their acknowledgement of Jesus as the promised Messiah. They eat pork and ham like their Christian neighbors, work all the Saturday, and take a drive with their family on the Sunday afternoon, have an organ, gown and bands in their own temple, into which a building that was formerly a diorama has been changed, and are so liberal in their minds, as they say, that they have no difficulty to acknowledge Jesus as a great prophet, and one of their predecessors—the first great reformer of Judaism. This is a very melancholy sight indeed, for these men have not only got rid of the traditions of men, but have also thrown away the Word of the living God; and, indeed, are ashamed of the God of Israel and his blessed Word. And this is the more distressing, as they have learned this from the Christians, who become here daily a greater stumbling-block to Israel.

### EXTRACT LETTER FROM REV. MR. SMITH.

PESTH, April 10, 1846.

It is a fact which cannot be too often or too prominently held up to



view, by those who wait for the salvation of Israel, that the great movement which is taking place in the mind of Europe, and which, whether it be intended to usher in the day of the Church's emancipation or not, will certainly land these nations in a new and unproved stage of development, has extended itself to the Jewish people. It is a remarkable, and, in the history of this people for the last eighteen centuries, a peculiar fact. In the last great movement which passed over the face of Europe, they remained unshaken at the time of the Reformation. The Jewish communities stood forth as dead inanimate rocks, in the midst of the war of moving elements around them. The mighty current burst the shackles of Popery, and overturned and swept over the ruins of all the bulwarks raised to oppose its progress in the Christian society. In the Jewish, the mass of minds remained dormant, and the chains of Rabbinism continued rivetted as before. The stream passed by—crossed and re-crossed on every side—they were not drawn into its vortex. The times before appointed had not yet arrived. At the present era how changed the prospect! Israel has raised her anchor, and is driven out to sea. For better or for worse they are already on the move. An attentive observer, apart from prophecy, directing his eye on their state at the period of the Reformation, would have said, Their time is not yet come. Looking at their state at the present moment, he is compelled to say, The time of their visitation draweth nigh. A change is taking place, and becomes more manifest from month to month. Old chains are being severed. Old opinions, associations, observances—in a word, all by which the human mind is held stationary, or even steadfast, are being broken up. The harbor of Rabbinical Judaism is left. Nothing now remains possible, but that they be piloted to the truth, or borne along for a time by every wind that

blows—to be at length stranded on the shores of Infidelity.

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## The Church of Scotland.

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### ANNUAL MEETING.

THE annual meeting of the friends of missions, in connection with the established Church of Scotland, was held in London, on Monday, April 27. From the report in the *London Record*, we learn that Mr. *Laseron* has been appointed missionary teacher among the Jews of Cochin, and that Mr. *Nathan Davis* is engaged in missionary labors among the Jews in the city of Tunis. The various speakers also made special reference to the *Jewish Scheme*, as it is called in Scotland. Thus the Rev. *H. H. Hughes* "felt particularly delighted that the Jewish cause had been taken up by the Church of Scotland, for he did not think that any Church had a right to expect the blessing of God, unless she took up the Jewish cause." And the Rev. *N. McLeod*, in the course of an eloquent address, expressed himself as follows:—

With regard to the Jewish scheme, I do look upon the present as a most important epoch in the history of the Jews. Within the last twenty years, more Jews have been converted than during the previous seventeen centuries. There is a deep and growing interest towards the Jews in Christian Churches of every denomination. I do not wonder that the Jews should have resisted every appeal during the greater portion of the seventeen centuries; for they found that the cross was the standard of their murderers. If they went into a Christian church, instead of finding a cross, they found a crucifix: men who called themselves Christians trampled them to the dust. Would

you have become a Christian to be treated in this way? The Jews knew enough of God to know that the God of such Christians was not the God of Abraham, Isaac, and Jacob; and that if such persons were Christians, it was a blessed deliverance not to belong to them; it was far better to cling to that religion in which they had been delivered from Sinai and from Egypt, than to join a religion of which they knew nothing but that its professors had followed them like bloodhounds. They are now treated in a different manner—they feel that we are flesh and blood like themselves; they used to appeal to us—"Hath not a Jew hands and eyes?" and now we show them that a Christian hath sympathy. I think the Church of Scotland holds a very interesting

position in regard to the Jews: the Scottish nation never persecuted the Jews; and that is more than any other country can say. The first blessing came to us through the Jews, and I believe that the last blessing will come to us through them. The beautiful parable of the Prodigal Son in their case seems reversed. When the younger brother was received back into his father's house, the elder brother was jealous; now he is gone and the younger remains; he has become a poor weary wanderer. Surely we who are reclaimed will not grudge to bring the elder brother home. We will not repent when he says, "I will arise and go to my Father," but rather we will rejoice when he comes back to the house.

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## MISCELLANEOUS INTELLIGENCE.

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THE JEWS IN RUSSIA.—In a letter from *St. Petersburg*, dated *April 10*, Sir M. Montefiore states that he had been "most graciously received" by the Emperor, who "intimated," says he, "a desire, that I should visit my brethren in those towns, in which they were the most numerous, and he would put me in communication with his minister." We also remark with interest, that "the Emperor has consented to the emigration of 10,000 Jews from Russia to Palestine, or some other settlement which Sir Moses may fix upon."

The suspension for the present of the late barbarous ukase is attributed by the correspondent of the *London Times*, less to the intercessions of the worthy knight, than to a necessity arising from "the scarcity, amounting almost to famine, of several districts." It has been dis-

covered, that "Jewish activity, local knowledge, and erratic habits," may be needed in the emergency.

According to the *Archives Israélites*, "2,500,000 Jews are scattered over the soil of Poland; nearly as many as there are in all the rest of Europe."

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POLISH INSURRECTION.—Letters received in Paris confirm the fact, that the Jews have nowhere taken part in this mad and hopeless outbreak, but, on the contrary, that the peasantry premeditated attacks on the Jews. In one place, (Snaythen, in Galicia,) on the Sabbath, the mob fastened up the doors of the synagogue, and then set up a cry that the Jewish quarter was in flames; so that the congregation, breaking out with difficulty, trod 40 of their number to death.—*Voice of Jacob*.

**RUSSIA.**—It is said that the Russian government has postponed the execution of the oppressive measures against the Jews, for four years. If this be the case, it is so far well; as four years is now a long period in this world's history.—*Voice of Israel.*

**RESTORATION OF THE JEWS TO SPAIN.**—According to information which we have from a good source, Espartero has declared in London, that should the Spanish government now propose the repeal of the decree of banishment, such a step would meet with no obstacle in Spain, and the government would now like to see the re-entrance of the Jews into the Pyrenean Peninsula.—*Z. d. J.*

**THE JEWS OF BOMBAY.**—In Bombay and the neighboring places, there are some five or six thousand Israelites. Some of these have more recently come from Arabia, and are called *white Jews*. Some have come from Cochin, and are called *black Jews*. But by far the greater portion, who have been long settled in the country, and to whom Mahratta is the vernacular language, are called Israelites, or Beni-Israel. When their ancestors arrived here, is not certainly known. They say it was about 1600 years ago—that the ship in which they came was shipwrecked, and that seven men and seven women, who escaped, settled at Nagao, some thirty miles to the south-east of Bombay. They were at one time generally engaged in the manufacture of oil; but at present many of them are masons, carpenters, cultivators, &c.—*Bombay Times.*

**BRUSSELS.**—On the 16th of November, the solemn distribution of prizes among the pupils of the *Conservatoire*, took place in the Augustin church, in the presence of the court, the minister of the interior, and a very numerous assembly. The first prize in musical composition was awarded to Abraham Samuel, of Liege, an Israelite, 20 years

of age. The prize consists of a laurel crown and 10,000 francs; the young composer being obliged to travel for some years through Germany, France and Italy, to perfect himself in his art. The same individual received also the first prize for proficiency on the organ. The prize, a *cantata*, was performed, and received with great applause. The king sent for the crowned victor, and, with the queen, received him very urbanely.—*Orient.*

**FREEMASONS.**—The Freemasons' lodges of Lyons have determined to exclude all Prussian Freemasons from their assemblies. They have come to this resolution in consequence of the refusal of the lodges at Berlin to admit a Jew who holds a high office in the lodges of Lyons. The resolution has been printed and sent to all the lodges of Europe.

**MR. ISAAC COHEN**, long a leading and highly respected member of the Stock Exchange, and the brother of Mrs. Rothschild, died suddenly on Saturday, the 10th ult. On that day he sat down to dinner with his family in apparent good health, when he was suddenly seized with an apopleptic fit, and survived only a few hours. Mr. Cohen is supposed to have died worth half a million sterling; and we are credibly informed that for many years past, he made it a rule to distribute twenty-five per cent. of his current annual expenditure in unostentatious charity. He also frequently assisted unfortunate members of the Stock Exchange when their conduct merited such support; and many individuals owe their success in life to the interest he took in their welfare.—*London paper.*

## Donations & Subscriptions.

THE absence of the Treasurer from home, at the time of going to press, prevents us from giving the usual list of receipts this month.





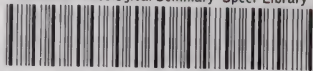






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